

Sarvotam Sarvotam

Will of Shri Vallabh

Sarvotam Stortam

- (1) The first 6 stanzas highlights greatness of the shri "Sarvotam Storam." Respected Acharya Shri Gusaiji explains in the first stanza that the lord's (Purushottam – the Divine one) "swaroop" (not just the body but the entire self) is totally different from fundamental qualities – 'satva', 'Rajas', 'Tamas' of nature. 'He' is total bliss, his entire body – all parts are full of joy and bliss. The Vedas (first and fundamental shastras) also prove this fact.
- (2) Pandits – learned people, although they have studied Vedas and Purans they still do not "know" the real 'swaroop' of the lord since it is known only by the grace of the God, it is experienced thru only devotional feelings, never by studying books.
- (3) The lord true to his one of the name "Hari", (the one who takes away – grabs away problems – sadness of his devotees) unveils the 'swaroop' of shri Mahaprabhuji from his mouth with the sole intention of taking away the unhappiness of his devotees and thru him to unveil that very special "Pushtimarg" the path of lord's bliss, its rewards, its greatness, knowledge of it etc.
- (4) For most people, although they are divine and followers the 'marg', its difficult for them to understand the fundamentals as depicted in Subodhiniji (a treatise on Bhagvat). For them I (Shri Gusaiji) now list 108 names of Shri Mahaprabhuji. This sure will help getting over the obstacles while understanding and grasping what is discussed in Shri Subodhiniji.
- (5) The writer or the sage of this strota is 'agnikumar' i.e., the son (kumar) of Shri Mahaprabhuji (Acharya Shri

Mahaprabhuji's 'swaroop' is 'vaishvanar'- again – the fire : shri Mahaprabhuji (as shri Krishna – the lord's of mouth) is the presiding deity of this Strota and the kind lord (Shri Thakorji) is the 'seed' – the fundamental of the Strota.

- (6) Utilizing this Strota in Bhaktiyoga – joining, aligning one self with the lord will help remove obstacles whether they are worldly or heavenly. It will lead you to the highest stage – licking and enjoying the nectar of lord's lips ! Shri Gusaiji says very clearly that there is no doubt about it. Now the names highlighting Qualities – Characteristics of Shri Vallabh.
- (7) Shri Mahaprabhuji's 'swaroop' is '**Anand**' – bliss all bliss leading to '**Parmanand**' – the highest stage of eternal bliss, Shri "**Krishnasyam**" - born – unveiled out of Shri Krishna – lord's mouth. '**Kripnidhi**' – the great big storage of Grace. "Daivodhar prayatnatma" – these very special blessed people – followers and adopted in Pushtimarg are to be 'lifted' and placed directly with the lord. Shri Mahaprabhuji acts doing just that. 'Smruti Matvartinashan' Only by remembering (the lotus feet of) Shri Mahaprabhuji, all desires are nullified.
- (8) **Shri Bhagvatgudharth Prakashan Parayan : Shrimad Bahgvat** is being studied, read, preached and praised, by many learned men. However Shri Mahaprabhuji is the only one who lifts out and highlights to us – the fundamental – the real meaning – the essence of it. **Sakar Brahamvadaik Sthapak** : 'Braham' – that eternal all pervading consciousness, omnipotent, omnipresent takes specific form and that entire form and all its parts are full of joy and bliss, one that you can experience with one's sensual organs. This is what he (Shri Mahaprabhuji proved) Vedparag : the expert – fully knowledgeable critic of what is depicted in Vedas and Vedant – Upanishads.
- (9) **Mayavad Nirakarta** : Everything is phony, not real even the world that one sees, experiences is not real – this line of thinking is Mayavad (The world is changing all the times hence although its real and it is God's creation it looks as if it is not

real) However this line of thinking is wrong and it is against line of reasoning as pronounced in Shruti (Vedas) is proved by Shri Mahaprabhuji **Sarvvad Niraskarta**: Other than Mayavad, several other lines of reasoning are also not as pronounced in Shruti this is also proved by him.

Bhakti margabj Martand : Martand = Sun, Abj = Lotus it's the sun that helps lotus to blossom similarly Shri Mahaprabhuji helps lotus of Bhakti inside the heart of devotee.

Shri Shudradudhrtiksha : In the Vedic philosophy or Vedic way of life, women and down trodden (these who provided manual services to the socially at large) had no place at all. Shri Mahaprabhuji adopted them, lifted them and made them blessed one, capable of experiencing lord's "lilla".

(10) **Agnikrutyai Gopish Vallabhikrut Manav** : Gopish : Ish = the lord (Shri Krishna) who played lilla with gopis, shri Mahaprabhuji is in the centre of Shri Krishna and Gopi hence loved by both, such beloved shri Mahaprabhu when the adopts divine soul, that soul is bound to be blessed by the lord.

Angikrutn Smaryado : Angikrut = adopted **Smaryado** = as per the rules & regulations of (Pushtimarg) Mahakaruiko : External kind

Vibhu : Capable of doing that seems impossible. In other words (Shri Mahaprabhuji) is capable enough, powerful enough to reward his adopted soul, for more than any one else.

(11) **Adeydan Dakshh** : Sole purpose of Shri Mahaprabhuji's birth on this earth is to give away – donate – his entire wealth – the lord – shri Krishna to his very special, adopted, divine souls. This is indeed a very very special favour.

Mahodar Charitravan : Very kind **Prakrutanu Krutivyaj Mohitsur Manush** : Since shri mahaprabhuji took birth and lived and looked like an ordinary mortal, people who did not understand his 'swaroop' (easily camouflaged) got deceived and did not go to his lotus feet rather got entangled into

senseless discussion. While those adopted divine souls (people) easily understand him as special manifestation of the lord and respected him, prayed him as such and got themselves busy praying (seva) the lord (shri kirshna)

(12) **Vaishvanaro** : Shri Mahaprabhuji's swaroop is unveiled from lord (Purushottam) 's mouth which connotes fire, Mouth also connotes speech. Hence Divine fire = Vaishvanar.

Vallabhakhya : Always lovable (Vallabh = So deer, so sweet, so loving & lovable) **Sadrup** : always and all the time lovable like sweet nectar. **Hitkrutsatam** : Shri Vallabh always thinks of and does what is good for those divine souls who have come to his lotus feet.

Janashiksha Krishna Bhaktikruti : The lord himself says at various occasions that he cannot be reached thru yoga, or informative knowledge (Veda) or Tapa (fasting etc) but can be reached only thru total devotion (Bhakti). This fact is so clearly and cleverly taught by Shri Vallabh; **Nikhileshtad** : Shri Vallabh himself taught devotees, pushtimargiy seva, the style & type, different from pujamarg as depicted in ved & purans.

(13) **Sarvalakshansampan** : Just as "purnpurushottam" – The lord shows all his characteristics, shri Vallabh also shows the same six characteristics – aishwarya (supreme), virya (power), yash (glory) shree (laxmi-money), gyan – wisdom, **vairagya – (detachment)** **Shrikrishnajyando** : the ultimate the fruit of the pushtimarg is Shri Krishna which is so difficult to get thru other marg's, shri Mahaprabhu brings out so easily and donates to his devotees. **Guru** : Shri Mahaprabhu removes the darkness of ignorance and brings out pushtibhakti for his followers hence he is the Guru. **Swanandtundil** : So happy with his own bliss **Padmalayatvilocan** : Shri Mahaprabhuji has large eyes like full grown lotus. Just as lotus gives one feeling of coolness, Vallabh's lotus like eyes imparts – coolness and removes his denotees all problems – physical as well as metaphysical.

(14) **Kripadrugvrusht;sanrasht dasdasi priya** : Shri

mahaprabhuji always shows blessings on his devotees / followers making them always happy and blessed ones Pati. Like husband in one's daily life, shri mahaprahuji is like husband who is capable of mollifying fear everything including death. **Roshadkapat Samplusht Bahktdivit** : Just as he is benevolent to his followers, he is ferocious to those who are enemies to his devotees, '**Bahktsavit**' always being worshiped by his devotees.

(15) **Sukhsavyo** : Devotees are of different kind or types as per their built in nature. Shri Vallabh being so benevolent, he accepts devotee's Seva performed in devotee's own style and in return he blesses the devotee with his blessings and happiness. **Duradhyay** : He is the one, who would rarely bestow happiness to those who are other than his devotees but would never ask them to carry our Seva. **Duralbhandhri Saroruh** : It's not easy to have the advantage of being closer to shri vallabh's lotus feet, rather difficult durabh. **Ugrapratapo** : Shri Vallabh is an incarnation of fire (agni) so for those who are other than his devotees, its difficult for them to get closer to him. **Vaksidhu Puritashesh Sevak** : Shri mahaprabhuji showers his devotees with his blessings spelled out thru his speech which is like flowing of nectar. This soothes devotees thru all his senses of perception.

(16) **Shree Bhavat Piyush Samudra Mathanksham** : Shri mahaprabhuji is capable of charming the ocean of shrimad Bhavat and bring out the nectar, the extract the care fundamentals of Bhagvat as Subodhiniji **Tatsar Bhutrasasri Bhavpuritvighrh** : Rassribhav tatsar meaning among all leelas, Krishna's Raslila is the ultimate in other words it is the core, extract of Shrimad Bhagvat. To enjoy that one must feel him/herself as feminine lover of the one & only man in Vraj – Shri Krishna, Shri Mahaprabhuji is the only capable of charming-bringing out the extract and enjoy the same.

Sanidhya matra data shri Krishna prema : Shri Mahaprabhuji is full of love for the lord. Shri Krishna thus capable of donating the same to Vrajdevotees. Hence the

moment a denote comes to lotus feet of shri Acharya he receives pure love from Purna Purushottam – the Brahman – **shri Krishna prema Vimuktid** : once a devotee is donated with Krishna's love, he attains 'mukti' – he now doesn't have to take birth and rebirth on this earth but this is special 'mukti' – 'vmukti'. This happens because of shri vallabh he is the one who helps attains this position hence he is the giver or donor of mukti – vmuktid. **Raslillaktatparya** : The devotee not just gets closer to Thakorji but in Pushtimarg or in other words, among all lillas of shri Krishna, it is the Raslila that is best, and encore on all, now participates in Raslila which is the highest reward. **Krupyaitatkathapradbatharad** : Those denotees, who are special near and dear to shri vallabh, are blessed with 'kathamrut' of Raslila by shri Mahaprabhuji.

(18) **Virhanubhavaikarth sarvtyagopdeshak** : Separation – feeling of separation (when the lord is not with you, physically) is necessary for the devotee. To experience this situation, renouncing of everything is essential. Shri Mahaprabhuji teaches this hence the name sarvtyagoupdeshak **Bhaktiyacharopdeshtach** – Rules & regulations, or norms that one should adhere to while pursuing Bhakti, that is 'achara', In case of Pushtimargiya Bhakti, main "acharas" are "ananshrya" – not worshiping any other deity – other than your thakorji, and serve the lord (Thakur) without expecting any reward (in this marg Thakur himself is the reward ultimate) and with full knowledge of the glory of the Thakorji. Shri Mahaprabhuji teaches this and observes himself the same (he being an acharya) hence "**bhaktiyacharopdeshtach**" **Karmamargpravartak** : while teaching bhaktimarg, he teaches also to observe Vaidik Varnashram Dharm (4 basic class of "varna" people with each, typical job work assigned to as per Vedas) and the norms that they are supposed to observe in day to day life. Thus shri mahaprabhuji is not just "bhaktimargopdeshak" he is also "karmamargopdeshak"

(19) **Vakpati** : or they are also referred as devi Saraswati. The Vedas are very clearly illustrated by shri mahaprabhuji thru his teaching and thru his life style. Hence Acharyashri is Vedpati or

Vakpati.

Yagdoy bhaktimargek sadhyantvopdeshak : In India period, Aryas to perform "Yagna" daily before sacred live, invoking different different gods – deities as listed in Vedas (e.g., Indra, Varnu, Shive etc.) Instead Acharyashri teaches to perform yagna invoking only one god – Purna Purushottam – the ultimate – the Absolute – one & only. Only Purna Purushottam – the 'Brahaman' is the only presiding deity. He himself perform yagna this way. Thus he follows Vedic rituals but teaches not to wonder here & there i.e., prey all sorts of lasser gods but pray only one (which is so profoundly clear in Bhagvadgita – the synopsis of all Upanishads, i.e. Vedanta) **Purnanand** : 'Anand' – eternal bliss – is the Braham (as stated in Taitiriya Upnishad) shri Mahaprabhuji is the real pundit who is in the state of joy always (Atmaram – as shown in Bhagvadgita) By definition, Anand is Brahma, Shri Krishna is puranand hence brahma and so is shri Mahaprabhuji who is also purmanand, hence Brahma. **Purnakam** : Just as he is purna – anand, he is also **purna – kam** (kam – wish), fulfils all wishes (on the divine level) **Vakpati** : 'Vak' means speech which is personified as devi Saraswati "Pati" – Swami, husband. Since speech is delivered thru mouth hence mouth is the lord or husband or the master of the speech. Vedas have been brought from the mouth of the Purna Purushottam hence they are also referred as Bagvan, or Bhagvadprokta.

- (20) **Krishnanam Sahasrsya Vakta** : There are one thousand (actually the right phrase is, 'hundreds & thousands') names of shri Purna Purushottam (shri Krishna) in Shrimad Bhagvat but they are not clearly visible. Shri Vallabh made them illustrated (like charming of buttermilk and extracting out butter) to us (Shri Purushottam Sahasrsyanam) hence he is **Shri Krishnnam Sahasrsya Vakta**. **Bhaktparayan** : This monumental work he did for his devotees. Daily chanting, memorizing followed by visualizing of these "thousands of names" (depiction characteristics of the lord) helped devotees getting related to, coming closer to the lord. Hence the Acharya is **bhaktaparayan** : **Bhaktyacharopdesharth**

Nanavakya Nirupak : To help the devotees of Pushtimarg, Acharyashri brought out (preached) Shodash Granth – Sixteen different teachings (usually each one is addressed to a devotee to satisfy his gnery) prouninents are Bhaktivardhini, Shri Krishnashraya, Navratna etc. (some of these are 8 or 9 stanzas, one Chatushloki – well known one is only 4 stanzas). These teaching made devotees batter attached to Pushtimarg, helped them to devot to "Seva" and ultimately attained close relation with Swaroop – Purna Purushottam and his leelas.

(21) **Swarthojitzakhil Pranpriyastadrasha veshtit** : True devotees and followers of PUSHTIMARG who home renouneed all earthly things that are country to Purushottam seva and Bhajan and are performing pushtimargiya seva and kirtans are very deer to Shri Mahaprabhuji. Tadrashveshtit : Such devotees and Acharyashri are so close, they become synonomous – Tadrash. **Swada Sarth Krutashesh Sadhan** : This is a very interesting and important teaching of Shri Vallabh. The devotees who follow Pushtimargiy Seva Style must net renounce. Vedic Karma. Vedic Karmas are also to be carried out but only during the time left after performing seva. At the same time seva cannot be renounced to perform Vedic Karma. While in Seva (of Lord – Shri Krishna) if Vedic Karmas are not carried out, devotee is not at fault. **Serveshakti dhruk** : All powerful is the Acharya. There the meaning of word power (shakti) is not in the established sense as we know of dusted it illustrates that Acharya shri is capable of removing fault of his devotee, if the devotee does not perform Vedic Karma. Because shri Vallabh himself carries out Yagna karma on behalf of his devotees.

(22) **Ananya Bhakteshu gnapitashaya** : True, an ordinary devotee cannot find out what shri Vallabh is contemplating in his heart but very special devotees like shri Padmanabhdasji and such can ! Because they are very close to Shri Vallabh. Bhavi Bhakti Pracharik Krute Swanyay Krutpita Swavanshe Sthapitashesh Swamahatmayay Smyapah Shri Mahprasbhji, when he was here on this earth with his physical presence, he could very well have his devotees, got illustrated to

Pushtimarg. But he thought that when he is not physically present on this earth it may be difficult to have people follow Pushtimarg. Hence he transferred and established his power into his own progeny, thereby establishing them (all the male child – son & savisison and so an), as same as Vallabh, who in turn propagate Vallabh's teachings.

(23) **Pativrata pati Pushtimargiya devotee** is like Hindu married woman totally devoted to her husband only true devotee (Tadrashi) is in all possible sense as good as Thakorji himself or as good as Shri Sallabh (Kit bhramarnyay). Here the name implies that a demote is like wife fully devoted to her husband and Shri Vallabh is personified as husband who is also committed to the devotee. **Parlokikaihik Dankruit** : Parlok – a place beyond this world. As per hindu scriptures, if a person dies in a listed holy place e.g. Kashi (Banaras) he goes to "Heaven" or in simple thinking he is blessed with happiness, richness etc. in next life. Hindu philosophy clearly says that you get in next life what you sow in this life. This is the law, even the God cannot ignore it but Shri Mahaprabhiji can !

NigudhHrday : Shri Mahaprabhaji is Ishwar or the ultimate deity or Purn Brahm. Hence an ordinary person is not capable of ascertain how Shri Vallabh thinks in his heart (mind) but Shri Vallabh is knows what his devotee wants

(24) **Upasanadimargati Mugdh moh Nivark** : upasana – Puja marg is bit differil from Seva – Pushti marg. If because of wrong knowledge, a pushtimargiy devotee follows Puja marg, Shri Vallabh brings him back to the right path – Seva marg by blessing him with right knowledge, hence he is **Mohnivarak**. Bhakti marge. **Sar marg Vai lakshayanu Bhutikrut** : In Puja Marg, there is presidings deity which is innovoleed (even controlled) by specific Vedic Mantra (while in Pushtimarg, the deity is Purna – Purushottam, the lord, the Brahamas as Thakur. He is controlled by love and love only. It's the total dedication, No mantra, no specific objects, no following of rituals are required only requirement is unbiased, pure, complete love.

(25) **Pruthak Sharan Margopdeshta** : Poruthak – different Sharan : coming to feet (to Lord) marg : road updeshak : Preacher. There are different path ways to coming to the feet of the lord very well known is Maryada marg (e.g. Arjuna coming to the feet of Shri Krishna as in Gita) wherein the Lord always helps out his devotee in all his worldly affairs. Another road is the Pushtimarg, wherein Thakurji always keeps his devotee to his near and blesses him to enjoy all his leeds. Shri Krishna Hardvit : Hard = core – the centre of it Shri Vallabh knows Shri Krishna, truly perfectly completely. **Pratikshan Nikunj asth Leela Rus SUpurit** : Shri Vallabh's heart is full of Krishna' Leela Rus. Pratikshan ; all the time he is deep down in the flow of Leelas Rus.

(26) **Tatkathakshipt Chitta** : The mind of Shri Mahaprabhav is full with burning desire to tell the story of Krishna various leelas to his devotees, since his heart is full of the same. Hence this name. Tadvi Smrutany. His heart, mind is so full of Ras of Krishna's leelas, there is no space left for anything else that is he forgets everything else belonging to this world. Vrajpriya : He is so fond of Vraj and Krishna's Vaj leelas. Priyavrajstthiti : Although he walked down all our Bharat, three times because he was assigned to Preach Pushutimarg and bring devotees to Thakurji's lotus feet, his mind always stayed fixed with Vraj hence this name Pushti Leela Karta : Just as Shri Krishna performs his leelas including Rasleela in Vraj along with 'Gop' & 'Gopis' – cow herd man & women, Shri Vallabh also 'performs' (by narrating, chanting, singing) same leelas with his devotees Rahpriya : He loves to sit down in a place which is away from towns, concentration of people, because away from crowd and closer to nature, it is easier to remember and experience in mind, Krushna's leelas.

(27) **Bhaktechha purak** : Shri mahaprabhuji always honours wishes of Pushtimargiy devotees. The devotes always desire to experience Thakurji's leelas and Acharyashri obliges. Even gods like Brhma and other deities do not know all the leelas. Atimohan : He blesses his devotees experience Leelas and while doing that he knows everyone of his devotee's desire

and what goes into their mind. In two, he sees to it that the devotees' desire get fulfilled although each devotees' desire to experience Leelas may be little different from each other. Thus everybody is surprised that how Shri Vallabh gets to know different desires. Thus all get attracted, hence this name. Servasakt . Thus all the devotees but these devotees are only Pushtimargiy devotees, not others. Patitpavan Simple meaning of this world would mean, Shri Vallabh takes away his devotees from sins. A pushtimargiy devotee cannot possibly comiitt sins as they are normally referred to. Here sins could be those that a devotee may have carried out an adion contrary to margiy thinking. Acharyashri, by his sheer power pulls up such devotee and shows him the right path.

(28) **Swayashogansanhrasht Hradayam bhoj Vishtarah :**

When Pushtimargiy devotee chants or sims glory of Shri Mahaprabhuj, it cleanses his heart, wrong notions wrong knowledge is removed and knowledge about the divine, about the Lord takes its place. Now the Thakur – 'Purna Purushottam himself sits in the devotee's heart and the devotee experience eternal bliss) hence this name : Yash Piyush Lahari Plavintany Rash Piyush : nectar, Yash : Glory. Once Shri mahaprabhuji takes firm stand in devotees's heart (as the devotee is singing the glory of Shri Acharya all the time) the devotee slowly gets detached from day to day wordly things and gets more & more attached to the Thakur. Lahari – waves. Once the devotee fills or swims in the ocean of external bliss, different waves of feelings (Bhav) are reflected or experienced by the devotee. Just as in the Ocean, waves lift you and puts you down, so in this ocean of ternal bliss, the devotee is lefted by defferent different "Lahari" waves of innumerable "bhavs", thus this name. Par : Par = Beyond Shri Mahaprabhuji is beyond this worldly affairs or matters. He personifies eternal bliss the joy that is beyond comprehension, that level of joy, one can't count or can't list or illustrate in worldly manner.

(29) **Leelamrutasandradi Krutakhil Sharirbharat :** Shri

Vallabh is so engrossed in Krishna leela all the time, in this stanza, he is pertrayed as if his entire body is wet by nectar of

Leela (Leelamrut) (since he is all the time “swimming” in the ocean of nectar of Leela). His devotees are sitting close by surrounding him in circular pattern, listing to him closely Krishna Leela Kathamrut, they also get wet by leetamrut rather get drenched under leela kathamrut.

Goverdhansthityutsah : Vraj Bhaktas – devotees of Vraj are the best devotees, but mount goverdhan is the best among all the best Vraj devotees. (that is why he is referred as Shree Govardhan Giriraj – king among all), When Indra – the Vedic god of rain, get angry (because his Pooja was stopped by Krishna) powred rain water for seven days on Vraj (it rained “Cats & dogs”), Vraj devotees took refuge under the Goverdhan (as Krishna Lifted mount goverdhan). After seven days, Indra came to his knees and all Vraj devotees were sefe and saved. This way Krishna illustrated to Vraj devotees that to get to the Lord (Thakurji) first take refuge to mount Goverdhan the first, formost and best devotee. The beautiful ambience of Goverdhan – Shri Yamunaji is flowing by, near the valley entire area is so green, the flora and faund of the whole place, the air filled with inystic smell – all is so inviting even all the vedic deities love to reside here, so is acharya Shri Vallabh. He is so enthusiastic and filled with joy while staying at Goverdhan, he is also telling his devotees to stay here and take refuge under Goverdhan Taleela Prempurit : Three Goverdhan Leela Kathamrut, Shri Vallabh filled up all the devotees with love (prem) for the Lord hence this name.

- (30) **Yagna Bhokta** : In the gonverdham leela,Indra Yag ((offering to Vedic god Indra) instead carriedout Govardhan Yag and offered everthing to Goverdha. Which Krishna – the Purna Purushottam took (eat) personifying as Govedhan. Three Yagna – sacredfire, people used to offer things to Vedic gods, in this led Purna Purushottam’s mouth (Krishna’s) is equivalent to sacredfire, took what Vraj Bhakas offered Shri Mahaprabhgji is also personified as Purna Purushottam’s mouth. Hence it is understood, that Shri Mahaprabhaji eat all the offerings, hence this nan Yagna Karta : In the Goverdhan Leela Krishan stopped Indra Yagna instead made Vraj bhakta carried out Goverdhan Yagna, hence Krishna is the yagnakarta

Shri Mahaprabhuji considered, as Shri Krishna's mouth illustrated this leela to Vraj Bhatas made them to carry out Goverdhan Pooja, annual Amakut (same act that was carried out by Vraj vasis when Purn Purushottam Krishna was in Avtar Leela) etc. hence Shri Vallabh is also Yagnakarta.

Chaturvargvisharad : Dharm, Aarth, Kam & Moksha these are the four pillars or the stages to be achieved as listed in shastras. Dharma live through the life religiously (carry out Yagnas etc) Aarth crete wealth, Kam – fulfill worldly desipes and then leave for heavenly abode (moksha). For Pushtimargiy devotee all these four stages are same – not different. Whether, it is Dharma i.e., performing Yagna it is Krishna's Seva, Aarth – the real wealth is Krishna, Kam – Krishna is the only desire while for moksha it is not at all required or desired by Pushti Bhakti. This is what illustrated so beautifully by Shri Vallabh, hence this name.

Satyapratign : Whatever he decides, or says is always true, irrespective of time or place, hence this name. **Trigunatit** : Satva, Rajas & Tamas these are the three basic characteristic of all human beings as depicted in shastras (profoundly illustrated in Bhagvad Gita). But Shri Vallabh is beyond all the three characteristics (this is what Krishna asks Arjuna to be in Gita) hence whatever he says acts etc. is without any bias hence this name.

Nay Vishard : Vishard Brilliant Shri Vallabh is very brilliant while listing Pushtimargiya Principles and core thinking of it.

(31) **Swakirti Vardhanstatva Sutra Bhashya Pradarshak** :

Brahma Sutra or Tatariysutra profounded by Shri Ved Vyas is very difficult to comprehend. This book of Darshan shastra is one of the formost and fundamental. The major Bhakti sampraday Acharyas (4 of them) have taken Vedas Gita (Upanishads) and Braham – Sutra as the tripoid stand to illustrate their Bhakti theories, including Shri Vallabh. (Shri Vallabh has taken 4th one – Shrimad Bhagvat, also when it is difficult to understand, it is even more difficult to write treatise on it. Shri Vallabh wrote Anukhashiya, a trcitise on Tatra Sutra and illustrated Indian Darshans to all. This made him very

famous and he was accepted by all Pandits as Acharya.

Mayavadakhyatulagni : Shri Vallabh, acted like fire (true to his charteristic) and owned down the “mountain” of mayavad (Brahm Satya – Jagan Mithya – this world is mithya or not real – this theory in nutshell is mayavad) by his theory of Brahm Satya (true), Jagat (Which is the manifestation of Brahm) is also Satya (true) (it’s only Sansar – constantly changing hence not true). Therefore this name **Brahmvadnirupak** : Brahm and the manifestation of Brahma or the creator and creation both are true – this is (Shudhadvait) Brahmavad as profounded by Shri Vallabh, hence this name.

(32) **A prakru Khila Kalpa Bhushitah** Aprakrut = not of this world, godly, Bhushitah = one that is decorated. Shri Mahaprabhuji is not decorated with any worldly (gold, diamond etc.) but he is decorated with godly ornaments – love for the Lord. This gives him this name.

Sahajsmriti : He is decorated with a smile, so nature and ever, hence this name. Triloki Bhusan : Trilok – three world – the heaven, earth and under, the earth – one that is below this earth. He makes all the three worlds decorative, he is the ormanntal, that make three worlds beautiful hence this name. Bhumi Bhagyam : This world – the earth is greatful to him since he look an incarnation here and propagated Pushti – “Kripa” philosophy, hoave this hance. Sahaj Sunder. He is so handsome, so natural (after all he is purnapurshottam), so attractive without putting in any efforts – or doing any worldly ornaments, hence this name.

(33) **Ashesh Bhakt Sampathy Charnabjrajodhan** : Charnanbaj tiny dust particles attached to his lotus feet. For Pushti Margiya devotees this ‘raj’ is the most precious one – it is real ‘dhan’ – wealth. With this wealth, a devotee gets the ultimate – Lord’s Seva and the Thakur himself.

Iti Aanand Nidheh Proktam Namnaashtotaram Shatam : Anand Nidhi – an Ocean of eternal bliss. Aashtotar Shatam – One

hundred & eight (108). Shree Mahaprabhuji is like Ocean of External Bliss, his 108 different names signify this. His body is actually personification of the Leela Ras or the Ocean of Leela Ras. All 108 names illustrate different characteristics but they all depict Shri Mahaprabhu as Aanand Nidhi – Ocean of Joy.

(34) **Shraddha Vishuddh Buddhiryah Pathatyaru Dinam**

Janh. Satadekammanai Siddhi Muktamprapno tya sanshayah. Sharddha – Faith, with full faith and Vishuddh Buddhi – with clear mind i.e., clarify of thoughts, or clear intelligence without any doubt when a devotee ‘reads’ shastras with faith and doubtless intelligence, he is sure to be rewarded with the “highest”. How this is to be carried out ? – Anudinam – everyday. Shri Gusaiji makes it clear Asanshayah – there is no doubt about it that the devotee will be rewarded with the “highest”.

(35) **Tadpraptao Vrtha Mokshastdwapto Tadgatarthta**, Atah

Sarvottamam Stotram Japaym Krishna rasarthibhih.

Krishnarasarthibhih : these who wantRasraj Krishna and nothing else, for them it is advised to Jap. Constant chanting inside (not loudly) of this Sarvottam Strotra. “Moksha” or Niravana as depicted in shastras and highlighted by maryada marg is no good (Vrutha) for Pushtimargiya devotee. Pushtimargiy devotee longs for “Krishna adharamrut” – Krishna Ras or the nectar of Lord’s lips or Krishna Leela Ras. For him this is the Best – Sarvottam Stotra – group of stanas (shlokas) to Jap.”